ROBERTA COLDREN DYER
1411 Gregory Avenue
Wilmette, Illinois

AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

The Psychic Observer

TRUTH

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

NUMBER 158 | Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. | SEMI-MONTHLY | APRIL 10th, 1945 | 10 CENTS

Sailor Relates His Own Psychic Experiences

SAYS HE IS NOT "TETCHED IN THE HAID"

Convinced of Personal Conscious Survival through the mediumship of Rev. Hildred Hope Langford.

By HERBERT S. MORRISON
3100 Hyde St.
Oakland (1), Calif.

This true psychic experience was not, in the least, alarming until it was over but I had to overcome silly fears, usually experienced by those who come in contact with the "dead".

I am in perfect health and in full possession of my God-given faculties, and yet I feel I should give a brief synopsis of my life.

I will be sixty-two this month. At the age of sixteen, I enlisted as as apprentice in the Navy. This was during the Spanish-American war.

In 1908, I enlisted on the revenue cutter *Bear*. I went to the Aleutians, where we captured a couple of Japanese seal poaching schooners. These we towed to *Valdez*.

We tried and convicted the Japs, gave them six months in jail, confiscated the schooners and $15,000 worth of seal skins which they had hidden aboard.

"I Am Not Balmy"

A month after my discharge, I returned to the Navy, and in 1917 went on convoy duty in the Atlantic until "*finis la Guerre.*" I was called to active duty after Pearl Harbor and later put back on the retired list. This happened September 28th, 1942.

In 1932, I had a book of poems published. This book was called "*Songs of a Sailor*" and it is now in the library of every large Naval Station and ship in the service, (*or nearly so*) including the *Congressional Library*, Washington, D. C.

So you see, I am not balmy or "*tetched in the haid.*"

It all happened the second Friday in April, 1944. I had never experienced anything of a psychic nature before, though I had read many books pertaining to Spiritualism, some of which I consider mere drivel, while others impressed me with a sort of vague desire to have similar experiences.

The 91st Psalm

Incidentally, my dear old dad passed to the higher life April 20, 1940. His passing may account for the visitation which I was privileged to experience.

Every night, before retiring, my wife and I recite the 91*st Psalm*, which, as you know or do not know, many sailors and soldiers recite before going into battle. And I want to say right here that very few lives have been lost after this preparation. I say this simply because it has been my experience with prayer.

Now to get back to my psychic story. I remember that it was 4:45 A. M. I was awakened from a deep sleep. I sat up and said, "*Good morning, Clara . . . what?*"

I was about to say, "*What awakened you so early?*"

Psychic Observer

HERBERT S. MORRISON

My wife sleeps in the front room, while I embrace the arms of morpheus in the rear room, so I logically enough thought it was she who had walked into my room.

I had seen the spirit walk toward me through the open door, wearing what appeared to be a long nightgown similar to my wife's.

The words had no sooner left my lips than the figure began to slowly dissolve or dematerialize. I looked at it, thoroughly dumbfounded, though *not* frightened.

. . . .Then I Saw Her

It seemed solid to my first glance, but during its distintegration, it assumed, if I may speak so, a sort of dim blue tinge like a very faint blue neon light. This light enshrouded and seemed to outline the body. For a few seconds, with this illumination, I could see the form clearly . . . and then it was gone!

I arose at once and turned on the night light. I thought possibly my wife had passed away, and rushed to her open door and looked in but she was sound asleep.

The thought then came to my mind that it may have been a visitation from my mother, who passed away during my childhood. Yet I didn't feel satisfied with this explanation and so, a little bewildered, I shrugged my shoulders and climbed into bed.

Soon I was fast asleep and remained so for a much longer period than usual. Upon awakening, I immediately told my wife about what I had seen.

My Wife Hears Raps

I raised my right hand and swore I had seen a spirit form. It so happens that whenever my wife wishes to get the truth from me, she asks me to swear it is true hence the right hand . . . and then she looked at me round-eyed with a tinge of fear on her face. To my great joy she said she believed me.

However, a few days later, my wife took the general attitude of the public, and said it was perhaps a dream I had experienced. I said nothing.

About two weeks later, the shoe was on the other foot. This time it was my wife who heard a loud thumping knock on her bureau. This startled her. I said nothing at the time . . . but *I also heard it.*

May 13th, 1944, while I was reading in the front room and my wife was ironing in the kitchen, the vacuum cleaner, which we had left connected in the dining room, suddenly started going. It was 10:30 P. M.

I Visit San Diego

My wife shouted, "*Bert, why are you using the vacuum at this time of night?*"

Not waiting for my reply, she took a few steps into the dining room, turned off the vacuum, and then came running into the front room. Her face was pale and I must say that real fear was clearly depicted on it.

I tried to explain that there may be a mechanical defect. This explanation seemed to pacify her so we will pass that by as being irrelevant.

However, during the next few weeks, loud knocks came quite frequently in my wife's room. This continued till last June when I had an occasion to go to *San Diego* on business.

My Father Manifests

I took my wife with me and while there we visited a medium, *Rev. Hildred Hope Langford.* She told us it was my father's spirit who had been able to show himself to me and that he was trying to make his presence known by attracting our attention.

Then it came to me. Even though that spirit body I saw was covered by a film of ectoplasm, I

(Continued on Page 4, Col. 4)

Watch for . . .

"LETTERS TO A SOLDIER"

A series of articles, written exclusively for PSYCHIC OBSERVER, by ARTHUR J. WILLS, author of the book, "LIFE NOW AND FOREVER." This series of letters begins in next issue (April 25th) Be sure to order extra copies to send to those in the armed forces.

"Dead" Soldier Returns Greets His Buddies

VISIBLE MANIFESTATIONS

World War I Veterans Asserts It Occurred After Argonne Battle.

As told by
GRACE P. SCHAFER
"Trail's End"
Arden, Delaware

A veteran of World War I, told this story to me. His name is *L. D. Henderson*; his home was in East Chattanooga, Tenneseee. He was one of five survivors from a company that went to France and fought side-by-side. Five major battles claimed the majority of his buddies.

Mr. Henderson, his brother and I had been discussing immortality and spirit communication. After I had expressed a belief in both and told them about materializations and my experiences in seance rooms, Mr. Henderson's brother scoffed at my credulity and said, "*I thought you were too smart to believe in stuff like that!*"

I turned to "L.D." and asked. "*What do you think?*"

Our Buddies Were Gone

He looked puzzled and said, "I admit I don't know anything about it. I've never investigated but I saw something once that has troubled me ever since. Not only did I see the vision, but each one of the remaining boys in our company saw *exactly* what I did.

"It was on the evening after the battle of *Argonne.* We were all seated around the room where we usually gathered when time permitted. There was but a handful of us left. We were speechless in mutual grief and sympathy: *our buddies were gone!*

"I was thinking of my buddy whose possessions were in my care; I had promised him if anything should happen to him I would take them to his mother, back in *Ohio.* Everyone liked Eddie; he was always happy and congenial.

It Was Eddie!

"Each soldier's mess kit is provided with an aluminum cup and *Eddie* kept his shining brightly; he took pride in it. He engraved the names of our gang on his cup.

"Well, we were on the battle field together. He fell at my side. I carried him from the field and he died in my arms.

"That evening as we had reached the climax of tense silence, we saw someone come *right through* the door into the room. We gasped in amazement . . . *it was Eddie!*

"He was dressed just as he was on the battle field but without shoes; and he was holding his cup out at arm's length, as though offering us the contents. He silently and slowly walked around the room, in his stocking feet, extending his cup to everyone . . . then vanished through the door.

Spirit Visitations

"It was sometime before anyone could speak. We realized we had witnessed something unusual. Later I kept my promise and delivered his cup and personal things to his mother . . . but I did not tell her anything about that uncanny apparition.

"Some of the boys believed it to be hallucination caused by our jittery nerves but the majority just called it: *Eddie's ghost!*"

Grace P. SCHAFER

This story is similar to thousands who have had visitations from the departed. But more strange and rare are "*spirit visitations*" from the living. A most astounding manifestation of that character is recorded about *St. Francis Xavier* who appeared simultaneously upon two different vessels during a tempest . . . encouraging his companions during the time they were in danger. *The story follows*:

"*St. Francis Xavier* went, in the month of November, 1571, from Japan to China, when, seven days after starting, the ship which carried him was assailed by a violent tempest. Fearing lest the long boat might be swept away by the waves, the pilot ordered fifteen men of the crew to lash it to the ship.

Thought Comrades Lost

"Night having fallen while they were still at this work, the sailors were surprised by a heavy swell and washed away with the boat. The saint had been abstracted in prayer from the beginning of the storm which grew worse and worse. The remainder of the ship's company, still on board, thought their comrades in the long-boat were lost.

"When the danger was past, *Xavier* urged them to keep up their courage and promised that within three days the boat would come back to the ship.

"The next day he caused a lookout to be sent aloft, but they saw nothing. The saint then returned to his cabin and resumed his prayers.

Xavier Confident

"After having thus passed nearly the entire day, he came again on deck and with full confidence announced that the boat would be saved.

"Nevertheless, as, the follow-

(Continued on Page 4, Col. 1)

Spiritualist Organizations and Spiritual Mediums

Organization will be good only so far as it keeps open the way between the two states of being, and does not seek to impose dogmatic views upon the people.

The need of the present is for mediums who do not hark back to old beliefs but who have the forward looking mind.

THE LAW OF *Spiritual Influx*

By W. H. EVANS
Author of
"HOW TO BE A MEDIUM"

Imperator tells us in "*Spirit Teachings*" that "*Inspiration* is *governed by the channel through which is flows.*" This statement expresses a principle that we can trace throughout the history of Religion.

Note he does not say that "*inspiration is influenced*" but "*governed by the channel through which it flows.*"

St. Paul said, "*The spirits of the prophets are subject to the prophets,*" or as we should say today, "*The controls of the mediums are subject to the mediums.*"

If mediumship be our common heritage, there has been no age in which there were no mediums; why, then, is it that only in this age has spirit communion become widespread amongst the people?

Surely if there have been mediums in all ages the fact of spirit communion should have been always known and practised?

Basis of Religion

History is full of incidents which indicate that a belief in communion with the dead has been current among men; but the law expressed by Imperator throws a great light on the reason why it never became so widespread as it is today.

Every religion is based upon the fact of man's survival of death and of the possibility of holding some kind of communion with the unseen world. Is not a priest supposed to be the medium for the conveying of the power of the Spirit?

It is this belief that makes a priesthood possible. Every priest is a potential medium and is thought to be, in some mysterious way, a mediator to his flock. By virtue of his office he is supposed to have this power.

And it is because the priest sees in Spiritualism a threat to his position that he is so often opposed to it.

There are exceptions but in the main the opposition of organized religion to Spiritualism is based on self-preservation, a desire of the priest to maintain his position and keep his ascendency over the people.

* * *

It must be remembered that the inspiration given in an age conforms, more or less, to the forms of belief that are prevalent.

It tends to flow into existing molds of thought, and only where the power is very great does it break through the current forms and reach a higher level than that generally prevailing. If one reads the Bible in this light one sees the perpetual conflict between priest and prophet.

A Curious Phenomenon

The priest is conservative, tied to existing forms of belief, and lives by rule and regulation. Note the English Prayer Book and you will see there how this is so.

The prophet is independent of these and, in the power of the spirit, often denounces the doings of the priests; decries their sacrifices, their new moons and ceremonies and those things which tend to bind and limit and crush out all inspiration.

It is indeed a curious phenomenon that churches established to promote the spiritual life of people should so often be opposed to the very power which has brought them into being.

Every age is apt to think itself the superior of all preceding ages and when a civilization is long established the people become accustomed to certain ways of life and thought.

What Inspiration Is

They are taught to reverence the priest and the ways of religion and to accede to their religion's demands. The law of inertia operates here as in other things in nature.

The innovators are often unconscious mediums — we must not fall into the error of supposing that mediumship is confined in its expression entirely to religious channels; an iconoclast is often as much a medium as the most reverent worshipper at the shrine of religion.

Inspiration is an universal power and is expressed through many channels. But it is always up against the inertia of the people, and the inborn conservatism that seeks the perpetuation of old forms and customs.

Law of Progression

Thus when the prophet arises he is listened to by few and there is war between the new and the old. In the end the new has often to compromise with the old, whose forms are made to serve other uses. We see this in our church festivals which are borrowed from the Pagans and given new meanings.

* * *

Another aspect of this question is the condition of the people in spirit life. We are, even in these days, apt to think of the spirit world in terms which belong to a past age.

We know that the next stage of life is an advance upon this, and the law of progressive development is as operative there as here. In its human content I do not conceive of the spirit world as one of perfection; far from it.

The social life and conditions of the spirit world are subject to laws as are the social life and conditions of this world. Hence, in its lower planes, the spirit world may not be so far in advance of us as we imagine.

Beyond them, of course, the conditions become finer, brighter, rarer and richer, with the life of the people corresponding to those exalted planes of being.

Tendency of Inspiration

Thus, as "inspiration is governed by the channel through which it flows," it must be remembered that while its source is lofty and contains the very best elements of power and light, it will in its descent flow into forms provided by the thought-content of the spirit people on the lower levels of spirit life, so that when it reaches us, while higher than anything we may have known before, it has lost much of its original freshness and power.

That being so it has lost much of its power to disrupt old forms and create new ones. This may be well, for a great flood of spiritual power flowing at full tide into our world could be destructive as well as constructive, because it would have to sweep away a lot of rubbish before it could establish the form of expression suited to its own lofty purposes.

Socrates—An Example

Thus the tendency of inspiration is to blend and harmonize with existent forms in spirit life, as it does here. None the less, in so far as it carries the life of the spirit, it quickens men's minds and makes for a wider and freer expression.

Thus in past ages inspiration, while being superior to current thought was compelled to flow into existing forms, and the priest was careful to give it the twist he thought necessary and make it lend its aid to the existing religion.

If the innovator became too vocal and obnoxious to the priest he was imprisoned or executed.

Socrates is an example of this; Jesus another, while the long roll of heretics burned at the stake at the command of a powerful priesthood indicate the constant struggle of Inspiration to free itself from the existing bonds and create new forms of expression.

* * *

One can see the operation of the law of spiritual influx among our own mediums today; sometimes it conforms to old forms, sometimes it transcends them.

It is worthy of note that when our movement started, although most of the investigators were Christians with definite beliefs, the inspiration coming through the various media of those early days, did not conform to their beliefs.

Democratic Spiritualism

There was a great theological laxity in the views expressed by the spirit people. Fortunately people had reached a stage of mental development in which old forms were breaking down.

So the power had a more democratic people with which to deal. This is the great difference between Spiritualism and organized religion.

Spiritualism is democratic. It demands that each one shall be his own priest, that there shall be no one between the worshipper and his God.

That is why in the old days so much of the teaching coming through was iconoclastic; the images of creed and dogma had to be broken, new forms of a more elastic power had to be created, rigidity had to be overcome.

Thus our early mediums were often as denunciatory as the old prophets, but fortunately more successful in their work.

We are now reaching a stage where we shall have to be very watchful. For us, organization will be good only so far as it keeps open the way between the two states of being, and does not seek to impose dogmatic views upon the people.

What is good in the old order will survive, what is bad will perish. We are entering a new age in which there will be many changes, for this world tends to keep step with the next, though we may not always realize it.

The Present Need

We are facing the heights and about to rise to something greater. Struggle there will be, but we must not fall into the error of thinking of struggle for its own sake; it has its object to attain.

The struggle for life was to produce a form of life through which the greater power of the Spirit could act with more potent self-expression. But this struggle is based upon another deeper struggle, infinitely finer and grander; the struggle for the life of others.

That struggle for the life of others is emerging in our civilization. It is one with the primal inspiration of life, and will create its own forms through those who are receptive to the influence of the Spirit. "*All for each and each for all*" is the watchword of the new era.

The need of the present is for mediums who do not hark back to old beliefs but who have the forward looking mind.

Given this, we shall experience a greater inspiration, a more glowing fire and power of the Spirit in our lives, and be true mediums giving light, joy, and knowledge of new worlds beyond our present ken.

"The Two Worlds"

NOTED AUTHOR
AN AUTHORITY ON COLOR

Psychic Observer

CAPTAIN EDWARD PODOLSKY, Mason General Hospital, Brentwood, New Jersey; author of the book "A DOCTOR PRESCRIBES COLOR." (*)

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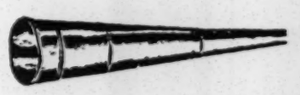

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What Spiritualism Really Is

There is no limit to the scope of Spiritualism. Its object is to discover truth and, having done so, it follows that we should learn by it. After learning, our aim should be to abide by its teachings. Such an aim cannot fail to lead man to the full realization and meaning of God.

Spiritualism Embraces RELIGION and PHILOSOPHY

By
HORACE LEAF, F.R.G.S.
Author of the book
"WHAT MEDIUMSHIP IS"

Spiritualism has been aptly described as a religion, a philosophy and a science. This comprehensive claim is unique. Theology is supposed to be the science of religion, but there can be no science where there is no unanimity of opinion, and no field of enquiry shows so much difference of opinion and contradiction as religion.

A brief comparison of the teachings of the great institutional religions, such as *Christianity, Buddhism, Hinduism, Zoroastrianism* and *Islam*, will readily show that they confound each other and produce the greatest confusion. They bicker among themselves, and unhesitatingly declare that all who differ from them are wrong.

Scientific Spiritualism

Science may differ in many of its theories, but agrees on its facts, and when the facts are plain and admit of a definite conclusion, universal agreement is found. Scientific theories are admittedly only theories, and although some scientists may support one theory and others another, they agree upon the facts, and leave the *"door open,"* because they know that new data may, at any time, be discovered, which may necessitate a new theory.

In this respect, Spiritualism is truly scientific, because Spiritualists realize that the movement is at its beginning and new facts may at any time come to light. They have no fear, however, about this altering their fundamental belief that man survives death, because history shows that all new facts hitherto discovered have confirmed their opinion. They stand on ascertained facts, and are not afraid to face any new ones that may present themselves.

Why Adhere To Past?

They do not appeal to tradition only to support their claims, although tradition does support them. They are content to rely upon present facts. If all history declared that man does not survive death, Spiritualists would disregard it as they know that modern phenomena supports their claim. Indeed, like physical scientists, they are prepared to correct the errors of the past, without fear, as they realize that time has brought progress.

The principal fault of institutional religions is their slavish adherence to the past. Instead of realizing that man has always stood in the presence of a vast mystery, regarding his real nature and destiny, they have fallen into the error of believing that what they themselves, with their greater knowledge, have been unable to solve or understand, man, when in a much lower stage of culture, solved and understood.

To insist that God made a special revelation to semi-civilized races is begging the question. Their ignorance of the simplest natural phenomena shows that they were very uninformed, and there is no reason to suppose that God would acquaint them with uncommon things and leave them ignorant about common events.

Value of Research

It has, of course, been a characteristic of all Spiritual geniuses, that they were more interested in the hereafter than in this world, and that they added nothing to our knowledge of Nature.

Jesus was a case in point. He knew little about physical science, but a good deal about spiritual science. His beliefs about physical nature were erroneous and common to his day. Nor does he seem to have known much about mental science, as he maintained that insanity was due to obsessing spirits.

On the other hand, his knowledge about the powers of the mind, were amply demonstrated by some of the cures he made.

Science has demonstrated beyond dispute, that no matter how great may be man's spiritual endowment, he acquires knowledge of Nature by research. As long as man was content to believe in revelation, he believed that the world was flat, that life had been created a few thousand years ago by divine fiat, and had remained the same in principle ever since.

Theological Errors

The theory of natural selection resulted from human enquiry, and the theory of evolution developed as mankind doubted, questioned and investigated.

There is no reason why this method, having proved so successful in other branches of enquiry, should not prove equally successful in the spiritual realm. Indeed, this is exactly what has happened, and the discoveries of *Modern Spiritualism* are the result.

But Spiritualism goes far beyond the mere question of survival. *To have proven that*, may not have been altogether desirable. According to Christians it is undesirable, although they have no cogent reason why, unless it be that they are afraid that the errors of their theological notions be exposed.

It would have been a sad discovery to find that unbelievers do go to hell and that believers go to heaven, irrespective of their true characters. Many of the world's finest men and women have been unbelievers, while many of its worst have been believers. There is something shocking in the idea that this should be so, and no really rational person could rejoice over such a state of things.

On the contrary, however, Spiritualism has discovered that the Beyond is to many a most desirable place. Not one of unremitting joy, but one vastly superior in that respect to this earth of ours. A world in which Nature is balanced morally and spiritually, and where each denizen finds himself in a condition that is in perfect harmony with his own moral and spiritual merit.

There are some conditions pertaining to the hereafter discovered by Spiritualists that are pregnant with value for those of us still on earth, giving full meaning to the assertion of the *Buddha* that all who aspire after righteousness should cultivate *"Right thinking."*

Are You Prepared to Die?

In a sense, this earth is the supplier of the spirit world, and if those who pass from it are unprepared, then they will suffer in the next, or linger on the way. *How many people pass away ill-prepared to appreciate the possibilities of the next state!* Their minds filled with wrong beliefs, these beliefs work out in action, owing to the ideoplastic nature of the Beyond.

In that world, mind is more powerful and matter more subtle and responsive. This might well cause unfortunates to weave around themselves conditions corresponding to their thoughts and expectations. Indeed, this is what does occur.

True the delusion may not last long, but even if it lasts a day, that would be a day too much. Their emancipation, however, is often long-delayed, and then a difficulty presents itself to those who have already properly adjusted to the spiritual environment. Spirits urge us to cultivate right ideas and are doing their utmost to help us by informing us, as far as they can, what their world is like.

Narrow-minded Religionists

One fact seems to stand out clear among their teachings, mainly, that the unprejudicated, open-minded person, free from strong bias, religious or otherwise, is usually better off when he dies than the one whose mind has been encrusted with wrong beliefs. The *narrow-minded religionist* is, in this respect, no better off than the *case-hardened materialist*. Too much belief may be as retarding as too much unbelief.

All this, considered by itself, has little or nothing to do with a person's behavior, and that is, after all, the one thing that matters, as every fair-minded individual will concede. After all, what we want on earth is not good believers, but good living people; not men and women who insist that, come what may, a person had better believe certain things than live a good life.

Spiritualism has confirmed the belief of the sane citizen here, that the good man is the best man, in the hereafter as well as on earth.

It may be argued that this reveals no new truth. On the contrary it does to those who embrace religion without an appeal to reason, and who commit their minds to a bondage which is just to no one. *Thus Spiritualism embraces both religion and philosophy.*

Spiritualism Logical

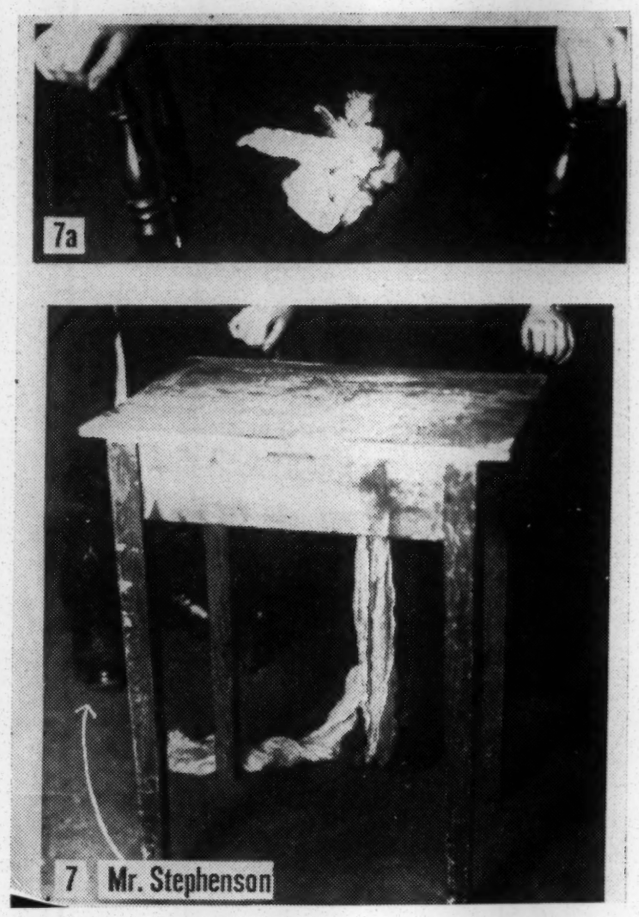
The older philosophers maintained that logical thought was scientific thought, and they were right. Spiritualism appeals to logic; not the narrow view of logic, that it shall accept nothing as true which does not fall within earthly experience; but the logic which makes the universe the field wherein it thinks and works.

This includes the more rare experiences of the mystic and the saint, and, instead of attributing religion to superstition, imagination, or mental unbalancement, makes it a definite and important part of man's enquiry and aim.

There is, therefore, no limit to the scope of Spiritualism. Its object is to discover truth and having done so to learn from it and abide by it. *Such an aim cannot fail to lead man to God.*

Ectoplasm Photographed

by *Dr. W. J. CRAWFORD* and *E. E. FOURNIER d'ALBE*



Psychic Observer

The above is a reproduction of a photograph taken from the book "THE GOLIGHER CIRCLE"—an account written by E. E. FOURNIER d'ALBE, D.Sc. (London and Birmingham) and DR. W. J. CRAWFORD, D.Sc. The photograph was taken by Mr. Stephenson at a test seance held in Belfast, Ireland, September 6th, 1921. The medium was KATHLEEN GOLIGHER of Belfast.

The picture at top (7a) shows the ectoplasm enlarged by two linear. This ectoplasm appeared on Miss Goligher's lap. The picture was taken by flashlight. A red light was burning and Mr. Stephenson was standing over the medium (7).

In the years 1914 to 1920, Dr. Crawford, lecturer in Mechanical Engineering at The Municipal Technical Institute, Belfast, carried out a long series of experimental researches on certain mediumistic phenomena occurring in the Goligher Circle. (More pictures will appear in later editions of PSYCHIC OBSERVER. —Editor)

A Phantom Of The Ocean

By E. R. YARHAM

The ghost of what was once a ship
Is sailing up the bay . . .

THIS is the story of strange happenings in the Bay of Casco, on which stands the city of Portland, Maine.

In the days of sail, a ship built in one of the yards on the shores of the bay set off on the China run. She never docked again at Maine, but one misty evening in autumn she drove into the harbor, lights ablaze, and then out again.

She has been seen since, from time to time, although the sceptics have scorned the tale. Yet only a short time back occurred inexplicable things which shook them in their superior attitude.

One late afternoon, in the half-dark, a Coast Guard lookout of a schooner patrolling the heavily mined and closely guarded bay, cried out to the man at the wheel.

The schooner swung away, and a full-rigged ship swished by, vanishing into the mist. A shot was fired after her, and the crew of the Coast Guard schooner waited for the roar of the explosion as she piled on to the mines. None came.

Did Such a Ship Exist?

The schooner reported what she had seen, and the port authorities demanded of radar why her presence had not been broadcast. The radar men said their instruments had not detected anything. At that moment a second patrol boat reported the ship in a different position. Planes went up, flares were dropped, but the mystery craft was not discovered.

The same night a man in a motor boat heard the creak of lines and looked up to see the phantom glide towards the harbor. He even waved after her. And a naval officer told how he had seen a full-rigged ship a few nights earlier, and had sent tracer bullets after her.

His ship scoured the bay; in fact the crews stood alert at the gun stations for a week, day and night: but she could not be found.

That, in a few words, is the story of the phantom ship of Maine, which no twentieth century scientific device is capable of detecting. Can such a phantom ship exist?

This is a question which, in the present state of man's knowledge, cannot be definitely answered. Yet it is difficult to dismiss as mere delusion the many stories which have been handed down for centuries.

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"Dead" Soldier Returns

(Continued from Page 1, Col. 5)

John J. O'Neill, Allan Kardec, Sylvan Muldoon, Maud Lord Drake, Adolph D'Assier and Others.

ing day there were no signs of the missing, and the danger was still imminent, the crew refused to wait about any longer for their companions whom they gave up as lost. But Xavier again roused their courage, beseeching them, by the death of Christ, to be patient a little while longer.

"Then once more retiring to his cabin, he prayed again with double fervor. At least, after three more wearisome hours of waiting, they saw the long-boat, and the fifteen sailors whom they had supposed lost were soon on board again.

Xavier's Prayer

"According to the evidence of *Mindes Pintus*, they then saw happen a most singular fact. When the men in the boat had come aboard, and the pilot was about to shove her off to tow behind as usual, they cried out to first let *Xavier* come on board, as he was with them.

"It was useless to try to persuade them that he had never left the ship. They declared that he had stopped with them all through the tempest, encouraging them not to give up, and that it was himself who had steered them toward the ship.

"In face of such a prodigy, all the sailors were convinced that it was due to the prayer of *Xavier* that they owed their escape from the tempest.

"It is more reasonable to attribute the safety of the ship to the skill and exertions of the officers and crew. Yes, there is every appearance of probability that the long-boat would never have got back to the ship but for the pilotage of the saint himself, or rather of his DOUBLE."

Projection of Spirit

Another interesting story is told by *ROMA LISTER*, in her charming book, "*Further Reminiscences Occult and Social*," she relates an incident of conscious projection of the "*etheric body*." She writes:

"What I am about to relate happened before the war in an Umbrian town, where an occult student, a lady whom I knew very well, was spending Christmas with Countess S——, another mutual friend.

"Quite a number of men came for the Christmas dinner, and in the evening the lady consented to show some of her magic powers, to the amusement and curiosity of the party. My friend produced her magic rod." (*Roma Lister describes the rod and how it was made. G. S.*)

"I remember that what was most successful was the way in which the rod showed itself to be the master of every guest who defied its power.

Couldn't Avoid "Rod"

"My friend divided the room in half. Then, drawing an invisible line in the air she made it impossible for any guest to pass to the other side. This is a common hypnotic trick, but it must be remembered that no hypnosis was used. Her only act was to draw with this very innocent-looking rod in the air.

"It was very amusing to see the antics of the men in striving to pass the barrier of the rod. They jumped in the air, trying to climb a wall that did not exist and to pass a barrier they could not see.

"When this failed, the rod was asked to exercise its power in another way. The men chose one of the company, and then this unfortunate individual became the slave of all present.

Sylvan MULDOON

The chosen victim was called from his place by a wave of the rod which he could not resist . . . try as he would by holding fast to the heavy arm chair he was sitting in. Each in turn suggested what they wished the victim to do —the more comical the better.

"The pleasant evening had a sequel which proved how nothing happens by chance in our world and that from small events a soul's happiness may be brought forth. The events of that evening's entertainment were very little understood by most concerned, and passed as ordinary Christmas games.

"But one young man, *Count Z*, clever, intellectual, and a sincere materialist, had understood the occult part of the entertainment. The force employed had utterly overwhelmed him, and he was determined to test the power and see what is meant.

Soul Visible To Some

"The next day he called on my friend. His sincerity was so apparent that my friend determined to perform a feat which is very rarely attempted. It consists in the separation of the *etheric body* from the material atom. The radiant particles will then become visible to ordinary sight, and if not the soul, the body that contains the soul after that change which we call death, can be seen in life.

"This act is not completed without certain difficulties, but before the assurance of a possibility of relieving a man's spiritual distress, no one bound by the oath of service common to occult students could hesitate.

Nikola Tesla

"Therefore the work began. The lights were a little lowered, and my friend sat in front of some draperies. It took an hour before the *etheric body* was completely separated from the material body, but at last the light was entirely severed from the material sheath.

Allan KARDEC

"Under the circumstances, the lady did not dare prolong the experiment for more than ten short minutes, when she began to recall the radiant matter and unite it with the material atom. It was quite enough. *Count Z*——never forgot the experience. The last I heard of him was that he had entirely altered his materialistic position," etc.

In JOHN J. O'NEILL'S book, "*Prodigal Genius*," The Life of *Nikola Tesla*, Mr. O'Neill quotes from "an unpublished article, entitled "*Man's Greatest Achievement*," by Tesla, as follows: (in brief):

". . . that all perceptible matter comes from a primary substance, or a tenuity beyond conception, filling all space, the *Akasa* or *luminiferous ether*, which is acted upon by the life-giving *Prana* or created force, calling into existance, in never ending cycles, all things and phenomena.

Psynovial Fluid

"The primary substance, thrown into infinitesimal whirls of prodigious velocity, becomes gross matter; the force subsiding, the motion ceases and matter disappears, reverting to the primary substance.

"Can Man control this grandest, most awe-inspiring of all processes in nature? Can he harness her inexhaustible energies to perform all their functions at his bidding, more still cause them to operate simply by the force of his will?" (etc.)

I have heard that Mr. O'Neill has coined a new word for the mysterious psychic substance, "*carrier of psychic forces*" which he calls "*Psynovial Fluid*." He says of Tesla that: "*he was an individual in an advanced state of development, and there came to him experiences which he refused to accept as experiments; accepting the benefits which came to him but rejecting the vehicle which transported them.*"

Terms Defined

ALLAN KARDEC, the great French writer and psychical researcher, established the word, "*perisprit*," and defines it as, "*a semi-material fluidic envelope serving as a link between the soul and the body.* The *perisprit* is to the spirit what the body is to the man; it is *the agent or instrument of his actions. The form of the perisprit is the human form, and when it appears to us it is usually that under which we have known the spirit during his life. The perisprit can become visible, tangible and behave altogether like a solid body.*"

Writers on psychic phenomena refer to visible manifestations of spirit as: *ghosts, apparitions, phantoms, materializations, astral bodies, astral spirits, astral shells, etheric bodies, doubles*, etc. Students of occultism should be able to define the terms used by standard authorities.

In SYLVAN MULDOON and HEREWARD CARRINGTON'S book, "*The Projection of the Astral Body*" (*) the subject is discussed by Mr. Muldoon who speaks from actual experience: he is one who can consciously project his "*astral body.*" He describes the procedure and sensations of passing through human beings and objects in his path, etc.

Wm. T. Stead

However he advises that, "*morbidity and incapacity of the physical body are essential to astral projection.*" Mr. Muldoon suffered ill health for many years.

Other writers state "*conscious projection*" is a natural result of spiritual discipline and growth. The feat is sometimes enacted while the body is asleep, and on awakening the mind does not register memory of *astral flights*, although evidence is given later, by persons who have been visited or helped. There are records of *Wm. T. Stead's* nocturnal activities and he admitted he was not always conscious of them.

The famous medium, *Maude Lord Drake* was said to have once attended a funeral and was seen by a number of friends, at the church. They described her hat and clothes, and later it was proved that Mrs. Drake was in another part of the town at the time . . . and had not been informed of the woman's death. The book, "PSYCHIC LIGHT." (**) is a record of Mrs. Drake's phenomenal history.

"Posthumous Humanity"

ADOLPHE D'ASSIER says, in his book, *Posthumous Humanity*," (1887) "*In the language of mediums, as we know, the word spirit designates that which I have called the posthumous phantom. The phantom is united with the body (from which it emanates) by an invisible vascular plexus. It is the exact image of the person of whom it is compliment; it is composed of material molecules, (fluid) and the atoms are borrowed from the most tenuous molecules of the human body. It may penetrate walls . . . as hydrogen, the lightest of gases, passes through certain metals. The projection of the phantom occurs in two ways: the involuntary and the intentional.*"

COLONEL HENRY S. OLCOTT speaks of "*nervous fluid and mesmeric ether* that flows away as it forms itself, when it exceeds a certain tension . . . and without notice."

Our Understanding

He refers also, to a personality which the *mesmeric fluid* evokes" as being entirely distinct from the indivdual . . . and, "if one asks this mysterious interlocutor what is his name, he does not know what to answer, he babbles like a child of three years, whom one asks about his origin. It is a statue which a supernatural potency has just animated for a moment with the breath of life."

We read about myriads of manifestations and each one is different. Is it strange that scientific psychical investigators are at variance with each other over their analysis of the intangible abstract problems that sometimes "pierce the veil" of human vision and reasoning? *We can only observe and comprehend according to our understanding.*

(*) Dale News, Inc. $5.00.

(**) Dale News, Inc. $5.00.

A Sailor's Psychic Experience

NOT IMAGINATION

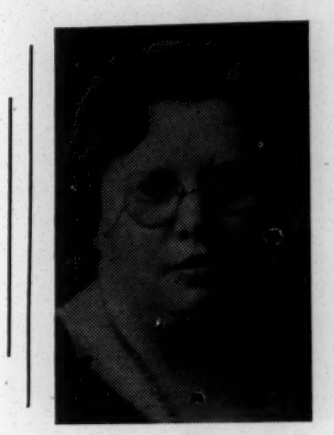
(Continued from Page 1, Col. 3)

remember the lines of my father's mouth which were set just as he would do when attempting to master something. And then, too, I recall his large dark eyes. These characteristics I shall never forget now but the white night gown effect confused me at the time.

I raise my right hand again and swear that what happened is true as far as my senses could portray it. I would not swear to anything that was not true for the Lord hears me.

Furthermore, I do hope no one comes to me and tries to make me believe that I imagined I saw the spirit form or that I was temporarily under the spell of hallucination for if they do, I'll have to ask them some very pertinent questions.

HER MEDIUMSHIP CONVINCED SAILOR MORRISON



Psychic Observer
REV. HILDRED HOPE LANGFORD
She is pastor of The First Spiritualist Church, 1240 Seventh Ave., San Diego, California.

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Education On The March

This article, submitted by Kermit Eby, director of Research and Education, for the Congress of Industrial Organizations, 718 Jackson Place, N. W., Washington, D. C., is most apropo and much could be done at this time by the earnest co-operation of leaders of minority religious groups, Spiritualists in particular. — Editor's Note

Intolerance Is a Menace to Religious Freedom of Minority Groups.

The battle for the *Rhineland* is front page news; a change in the curriculum of an American school is not. And yet there is a striking correlation between news of the battlefront and events of the class room. On the front page we read of the battles raging in *Germany*, in the *South Pacific*, in the *Balkans*, places where democracy is being defended with tanks and guns and planes.

The news of education is far less sensational but no less significant, for it is in the classroom that the future we are fighting for is being shaped. While the fight against the *Axis* armies goes on abroad, the fight against *Axis* ideas goes on in *American* schools.

Curriculum Revised

These battles for democracy are opposite sides of the same coin. The boys and girls of today will make the post-war world with the tools they learn to use now; if they are equipped with an understanding of human beings and respect for human rights, they will build well.

Many schools throughout the country are making great strides forward in mobilizing the 3 R's for democracy. *In Springfield, Massachusetts*, the school system has demonstrated how parents and teachers can work together to break down racial and religious prejudices and build good citizenship. In *Albuquerque, New Mexico*, the university has done pioneering work building understanding between the Spanish-speaking minority and native-stock Americans.

Educational leaders in *New York* have revised their school curriculum to work out an integrated school and community effort, geared to combat adult prejudices as well as to build democratic attitudes in children.

Goals of Education

Giving our children the tools with which to build a democratic future is a challenge to all American communities. It means breaking down the barriers of prejudice, ignorance and baseless fear that keep people apart. It means instilling a sense of brotherhood among the different groups that make America. It means replacing inter-group friction with a community spirit based on respect for the individual and an appreciation of the riches that flow from diversity.

Those are the goals of intercultural education. It we strive boldly to achieve them, we will be embarking on the greatest task men can face—creating a world where all will live in peace, security and well-being.

Those are the goals. But what is the picture today? A glance at the population statistics of the *United States* shows how heterogeneous a nation we are. Among the *religious*, racial and nationality groups in our midst, some have been accepted in the mainstream of American life, others just get along; and still others live on the fringes of security and happiness.

The existence of disfavored minorities in America is ironic; this should be obvious to anyone who read the promises of our republic as more than words on old parchment. It is patent that as long as a man suffers social or economic disability because of his race, religion or ancestry, the promise of freedom for all remains nothing more than a myth.

Our Shortcomings

But bigotry not only retards the achievement of our national aspirations; it represents a menace to our national security. For the carriers of racial and religious prejudice are no less immune to its baneful effects than the victims. This is the never-to-be-forgotten lesson of pre-Nazi Germany, where Hitler rose to power by making political ammunition of intergroup tensions His expert propagandists launched campaigns against minorities, creating a state of internal confusion and disunity, which prevented any concerted resistance to the *Nazi* drive for power.

Besides endangering our democracy we rob ourselves of a richer national life by permitting prejudice to thrive. America's history has shown how new vitality came to this country with every boatload of strangers. We know that the strength of our country stems from a rare fusion of diverse strains and origins. Despite this knowledge, however, we still neglect—and in some instances actually abuse — large portions of our people.

Intelligent Approach

The unhappiness of the underprivileged and of those who suffer from so-called "*toleration*" is our loss. We must lift the fences that block them and thus release new energy and skills that can contribute to our national wellbeing. In short, we must replace the trial and error of our ways with intelligent planning and thorough-going education of our adults and children.

There is obviously much to be done; the task calls for vigorous leadership; it is worthy of our finest leaders. Men of the clergy are in the unique position to assume this role. Deeply concerned as they are with human welfare, they can use their influence as generators to get things started.

It is not easy. School authorities must be convinced of the importance of breaking down intolerance. Teachers must be found to have both the willingness and the capacity to approach the problem intelligently, for mishandling can often be as detrimental as neglect.

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INDIANA SPIRITUAL HEALER'S OUTSTANDING SERVICE

Psychic Observer

REV. CHARLES R. HYSONG (1869-1944), *Minister of Spiritualism and Spiritual Healer; former member of the clergy bureau of The Inter-National Constitutional Church of Los Angeles, California.*

Rev. Hysong was born in Pittsburgh, Pa., and his interest in Spiritualism began in his youth when he attended many seances where demonstrations of physical mediumship convinced him of spirit communication.

His own particular interest and service to the cause centered around his unusual gift of healing which he practiced in Gary, Indiana, for 18 years before his passing.

For five years, Rev. Hysong conducted a Spiritualist church in Valparaiso, Indiana; also assisted occasionally at Rev. Victoria Barnes' N.S.A. church at Gary.

Spiritualists in Buffalo and North Tonawanda, N. Y., will remember Rev. Hysong; on many occasions, he and his wife visited churches in western New York State.

Knowledge vs. Prepudice

It is, therefore, extremely important for teachers to be trained in the know-how of intercultural education and for those teachers to be men and women who are themselves free from unfounded prejudices.

Knowledge is the worst enemy of prejudice (*) but knowledge springs from direct experience as well as from second-hand reports and scientific data. Youngsters can absorb valuable experiences in the classroom; they can sing the songs of foreign countries, play the games of foreign children, mix with children of races different from their own, hear the stories of many religions.

Older girls and boys can learn to know their own community, reliving in its early history the experiences of the different people who built it. As they mature, they can study the roots of prejudice, not only in society, but also in themselves. (**)

"Race Labeling"

A great deal can be done through the schools, but that is only half the job. We know that prejudice begins at home, that the seeds of distrust and discrimination are planted long before the child reaches school age. Furthermore, the school influence, strong as it is, can be overriden by attitudes aired at the fireside or at the dinner table. To build a good school program, the help of parents is essential.

The home and the school play a dominant part in casting the mold of prejudice. But there are other important forces that shape attitudes and opinions. All of them must be enlisted. For example, the local radio station should be encouraged to put on programs dealing sympathetically with disfavored minorities, stressing the positive contributions made by these groups to civic and national welfare, inviting popular speakers to make appeals for democratic brotherhood.

If the town editor is brought into the community effort, he can exert his influence to "*kill*" stories with "*race labeling*" that tend to fasten the blame for individual offences upon minority groups, featuring instead photographs and articles that portray members of minorities as interesting and worthwhile individuals.

Undemocratic Treatment

Leaders in charge of church and club programs are in a position to invite distinguished speakers who happen to belong to minority religious, racial or nationality groups. Community - wide demonstrations on Bill-of-Rights day and other patriotic holidays are ideal occasions for dramatizing our national heritage of freedom for all. Music, dance and art festivals display the rich contributions made to our cultural life by people from other lands.

What of the specific sore-spots within communities that are the result of undemocratic treatment of groups? These, too, must be tackled, if our intercultural program is to accomplish its goals. Clergymen have the prestige needed to appeal to prominent citizens, to urge them to set up committees dealing quietly and realistically with the infectious conditions that lead to tension and conflict.

Real Democracy

There may be a crying need for recreation facilities. The housing shortage may be acute. Crowded transportation facilities may be causing friction and distress. The local factory may be discriminating against certain groups in its employment policy.

It takes forceful leadership as well as tact and skill to deal directly with such problems and to start a concerted move for improved human relations. It takes willingness, right at the start, to work with leaders of minority groups so that action is taken on a co-operative basis.

The final result of any such program means the total gain of the entire community. With a sincere desire on the part of all to work together for the common good, there is hope for breaking down the barriers to real democracy.

—oo—

(*) Spiritualists know this only too well.

(**) Advice and materials for the development of intercultural programs in the schools may be secured from the Bureau of Intercultural Education, 221 West 57th Street, New York 19, New York.

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The Psychic Observer
Registered Trade Mark
"Spiritualism's Pictorial Journal"
Established 1937
Lily Dale, Chautauqua County, N. Y. U. S. A.
Published by
DALE NEWS, INCORPORATED
EDITORS
JULIETTE EWING PRESSING
RALPH G. PRESSING

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone Cassadaga 43-F-2.

Published Twice Monthly—10th and 25th of Each Month. Printed by the Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

SUBSCRIPTION RATES
1 yr., $2; 2 yrs., $3; 3 years, $4. Canada 1 yr., $2.75; 2 yrs., $5.00; 6 mos., $1.50. Foreign, 1 yr., $3.

ADVERTISING RATES
Display Advertising—$2.00 column inch. 6 insertions for the price of five.
Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number One Hundred Fifty-eight
April 10, 1945 10c a Copy

"And Some Discern Spirits"

ACTUAL PSYCHIC EXPERIENCE

of
W. O. BUTTE
as told by
ALICE GIBBS BUTTE
3410 N. Figuera St.
Los Angeles, 31,
California

I was walking along a side street intersecting Colorado Boulevard, in Eagle Rock, California . . . and then I saw a man approaching. *I saw quite distinctly!* He was dressed in ordinary clothing.

This man, as I passed him, seemed quite familiar yet I could not, at the moment, exactly place him.

As I look back on the incident, I remember what was going through my mind. I was thinking *"Now possibly I should have spoken to that fellow; he appeared willing to speak"* . . . but I hesitated because I was unable to recognize him immediately.

As we passed each other, we were scarcely a foot apart. I even turned around to get a better look . . . but when I did, HE WAS NOT THERE!

I Am Satisfied

There was no one else on the street at the moment. There was no car into which he might have entered. There was no place for him to hide. He could not have reached Colorado Street because of the great distance. In short, HE HAD ACTUALLY DISAPPEARED!

All at once it dawned upon me. I must have witnessed some sort of an etheric transformation because it seemed to be a solid human body . . . for I had even heard his footsteps on the sidewalk!

Since it was broad day-light, this manifestation could not be classed with "materialization" as Spiritualists understand the true meaning of the word; nor could it be called "clairvoyance" as it differs in technique from this phase of mediumship which I occasionally experience.

I am satisfied that my own spirit friends were trying to impress upon me what I had seen. I say this because of my compelling desire to turn back and take another look at the fellow. Had I not done so, I would have missed the real importance of the unusual manifestation . . . I would never had known THE FELLOW DEFINITELY DEMATERIALIZED.

It was a great experience and a happy one. It is a great joy to know that our loved ones live and can, under proper conditions, contact us. May it occur again and again.

ERNEST OATEN answers these questions—

What Is the Meaning of Life? What Is the Purpose of Existence? Why Are We Here?

If a man has capacity for knowledge, it is a crime for him to die ignorant.

I AM often asked *What is the meaning and purpose of man's life?"* It is a subject which has agitated man's mind through the ages and one which still lacks a complete answer.

Why are we here? Is it all *"the buzzing of bees in a hive?"* Is human life the unpredicted result of a series of fortuitous but purblind circumstances, or is there behind all life an intelligent (if at present unintelligible) purpose?

In approaching the subject we need to be humble, recognizing our limitations. Yet we also need to be daring—resolved to search and question everything, in the hope of wringing an answer from the Universe.

Let us first recognize that all our knowledge is relative and is based chiefly upon comparison and consequent discrimination. We know light because of darkness: a tall man because some are short. We apprehend a future because of a past—even though that future has not yet been cognized by us, and we plan ahead in full confidence that there will be a tomorrow—though no one has seen it.

Define Consciousness!

We plan Tommy's education because we expect him to reach manhood. He may not do so, but intelligent observation encourages us to anticipate his growth and development. Our planning is based on observation and comparison.

Now the difficulty in computing the purpose of man's life on earth is that there has been no opposite with which it could be compared and its value assessed.

We make efforts to define human consciousness. Yet the only instrument with which we can work is that same consciousness. We can compare its degrees of manifestation, but it is questionable whether we can obtain exact knowledge by such means.

Our senses tell us that a piece of wood or iron is solid, whilst our physics show that this is an illusion.

In assessing the value and purpose of life, therefore, we need to realize the limitations of our consciousness and the fact that comparison is difficult because of the lack of some factor which would, by comparison, enable us to form definite ideas.

Now the Spiritualist has an advantage over others by reason of the fact that he has obtained a measure of contact with a plane of life of which others have no knowledge. He has a factor of comparison.

Death Makes No Change

It may be legitimately argued that spirit life is not something separate and discrete from this, but is merely an extension of it. Even so, it affords a wider field for comparison and discrimination. It is a life stripped of one factor—the physical. A life where the activity of the consciousness is less retarded and obscured by dense matter than here.

It therefore adds a further stage to human life and thus widens the field of observation. Since the pilgrim has added a week's progress to his journey, we may be able better to compute his direction, even though his destination is still obscure.

The demonstration of the fact that life persists, and that no period can be put to it, extends our knowledge of the nature of human life itself. One things stands out clearly. In the larger tomorrow everything starts from the point at which he stood overnight.

Death makes no change in the individual. It merely launches him on to another day in the apparently endless journey and his progress will depend much upon his equipment.

The First Requirement

Life here, then, is an opportunity to equip oneself today for the tasks of tomorrow; the equipment consists in the main of a worthy character: an alert mind; an awakened spiritual consciousness; and an ability to associate on terms of affection, respect and helpfulness with our fellows.

Here lies the call to social service. Every human being is entitled to such food, shelter, education and social fellowship as will enable him to fulfill to the full, the duties of this life and at the same time prepare himself for his greater future.

The first requirement is a healthy body— a clean and vigorous temple in which an intelligent spirit can find a home. Let us look at the facts. We have hospitals for the treatment of disease and doctors spending themselves in the service of their fellows. We are contemplating a National Health Service. Statistics I have seen go to show that in the course of a year some 30 per cent of the nation come under medical advice, though there are many thousands who doctor themselves.

Symbols of Ignorance

If any farmer kept a herd of cattle, a flock of sheep, or a string of horses, 30 per cent of which were under the veterinary he would be hounded out of business. I should be the last to decry the valuable services rendered by our hospitals and the medical faculty, but their existence is evidence of the fact that we do not know sufficient to live healthily.

They are symbols of human ignorance. They are due to the fact that many children are worse housed and worse fed than cattle and horses in relation to their needs. Similarly the needs of the mind demand more attention.

I believe, with Carlyle, *"that one man should die ignorant who had capacity for knowledge — this I call a tragedy."*

Disabilities and Deprivations

These musings of mine should lead to the conviction that all life is one; that the hereafter cannot be divorced from the here. That every day should be a preparation for tomorrow and that it is part of nature's plan that the faithful and efficient fulfilment of the duties of every day both to ourselves and our companions on the upward road, is the best means of equipping ourselves for the later stages of our eternal journey.

The disabilities and deprivations of this life—in so far as they deny us full opportunity to expand our activities and our consciousness—not only affects us in our pilgrimage through time but handicap us for eternity.

PASS YOUR PSYCHIC OBSERVER ALONG

Because of the Government's wartime restrictions on paper consumption, fewer copies of The Psychic Observer will be printed than last year. With the demand for Observer growing, this means that some readers will be unable to buy their favorite "Spiritualism's Pictorial Journal." To help meet this shortage, we urge you to pass your copy along to some friend after you have finished it.

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(P-159)

Freedom In Sleep

What They Say About It

By EDMUND K. GOLDSBOROUGH

Experiments have revealed that the sub-conscious realm preserves intact all mental experiences, even though "conscious memory" be destroyed by accident or disease. This, of course, indicates that this super-mind is impervious to the limitations imposed by time and space and is beyond the reach of mishap.

The body of a man, like the body of a boat, may be destroyed but the underlying IDEA that brought both into objective expression remains secure and undisturbed. A great truth was dawning on the mind of *Du Maurier* (See *Psychic Observer*, Mar. 10) when he penned the adventures of *Peter Ibbetson*, in the mysterious realm of dreamland, who lived afresh the pleasant experiences of the past.

Lasting Freedom

Although imprisoned in an English gaol, *Peter Ibbetson's* spirit found freedom in sleep. When his conscious mind was silenced, his subjective faculties — which are unfettered by flesh—enabled him to travel on mental wings over supernal and immeasurable spheres, accompanied by the beloved sweetheart of his youth.

Lasting freedom from the restrictions of earth were gained when his spirit was released at death, and he joined his loved one who, too, had forsaken the prison house of body. Joyously they discovered their lost youth and happiness and were divinely happy in the realization that neither space nor time can separate souls.

Those that were fortunate enough to have seen this beautiful play with the late *John Barrymore*, in the part of *Peter Ibbetson*, can never forget it or this superb actor's rendition of the role.

When we learn more of the deeper aspects of Infinite Mind, we, too, may wander at will through the great mental galleries of the past and likewise the future.

At present we seem to grasp only tiny fragments of immeasurable life, so to speak, as it seems impossible to comprehend the great Entity through our limited mediums of interpretation. A broader sense of being unfolds as we assimilate the higher truths involved in a growing understanding of the Fourth Dimension.

Deeper Aspects of Slumber

A most unusual and amazing experience, dealing with the psychic nature of sleep and revealing the close proximity of the so-called dead was related to the writer by a Mrs. S—, a close relative. The lady in question is not an occult student but nevertheless an honest, sincere seeker, possessing a well balanced mind.

Her interesting experience likewise indicates that deeper aspects of slumber far transcend the surface conditions in which superficial dreams may play a part. Inner realms are sometimes penetrated and actual conditions visioned.

Her story follows: "Years ago, while living in Virginia, I awakened just before dawn and while remaining in bed in a calm, meditative mood, I perceived my father (a physician in the earth life) appear in the room. For some reason I experienced no fear whatsoever. His countenance was a counterpart of his physical selfhood.

"He then entered the adjoining chamber, where my little girl, who had been very ill, was sleeping. At that very moment, my husband, started talking in his sleep and said, "Your father has a message for you?" "What is it?" I inquired as softly as possible, as I was afraid he would be awakened.

"Unfortunately, he was aroused and had no recollection whatsoever of the experience. Not being interested in the psychic or supernatural he was not impressed."

Astral Plane Interpenetrates

Nevertheless, this most extraordinary experience clearly indicates that my relative's husband was actually functioning on the etheric plane, although not aware of it, when he addressed her having temporarily withdrawn from the physical vehicle.

The departed Doctor had unquestionably made his presence known in an effort to contact his daughter. That she should have actually seen him at precisely this moment seemed an amazing coincidence.

Evidently, her father had "come through" in order to administer aid to the ill grandchild. It is interesting to note that the little girl showed marked improvement immediately and a complete recovery followed.

One is certainly led to believe by this and other experiences that the astral plane interpenetrates our own and under conditions, of which we know little, may be explored. Moreover, it proves the truth of occult teaching that life *'exists apart from and independent of the material organism."*

According to Buddha

Sleep, it is true, remains a mystery but the authentic experiences, incalculable in number, of people being warned in dreams of impending danger, or approaching events, eliminates the notion that dreams merely represent a meaningless jumble of distorted thought forms which had their origin in experiences of day.

According to *Buddha* and hosts of other philosophers and instructors, life in matter is a dream state and the panorama of unfolding events which daily meet our mental gaze, will be dissolved when higher forces are released, the lower nature destroyed and true realization, of divine being, gained.

Indeed, no one can afford to scoff at the mystical happenings that occur in the world of dreams when physical life itself is so distorted and illusory. *Shakespeare*, the world's greatest writer, declared, *"We are such stuff as dreams are made on."*

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BETH BROWN, 76 Riverside Drive, New York City; well known writer and author of the book "Universal Station" —a story about a boy named "Johnny" who loses his life on earth, only to find himself alive again, on the other side of life.

This book was recommended by WALTER WINCHELL during one of his recent broadcasts. The radio commentator said "Universal Station" should be read by all those losing loved ones in this terrible war.

Beth Brown is also author of "ALL DOGS GO TO HEAVEN"—a story of twelve little dogs, and their numerous friends, who come to life in a dog cemetery.

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Just How Much Do We Know About This Life of Ours?

It is possible for even the "AVERAGE MAN," knowing nothing of SPIRITUALISM, to learn from reflection on his own experiences, that life throbs on many levels; there are more worlds to conquer than one.

DO YOU LIVE OR ARE YOU MERELY SURVIVING . . . . ?

By JAMES LEIGH
Editor of
"PREDICTION"

AMONG the few good things you can say about war is that it is a great disciplinarian. It is also a great teacher. It points to the good, as well as to the bad, that lies concealed in the average man. It teaches of courage and sacrifice, born out of something greater than necessity.

Among the war's more subtle lessons has been the light it has thrown on the simple act of living. When men see death at work by their very sides, they know afresh the value of life.

Every battle has its crisis point —somtimes it may last days or weeks. Sometimes only a fleeting moment. But those who have been in a really tight corner will tell you that the clock for them stood still, the fleeting moment seemed an eternity.

Something had happened to lift them beyond the normal plane of life and the old standards of measurement became suddenly out of place. It is said that a drowning man may live again, in a split second, a whole lifetime's experiences.

Idle Talk of Planes

We know that in the dream state long passages of time can be lived through in every detail, though telescoped by the clock. A man can sleep three seconds and yet respan, in his dreaming state, the incidents of three years.

"*Time stood still,*" your battle hero will tell you. And you can believe him because you know that the crisis through which he was passing had projected his consciousness into another plane.

But all this talk of planes and timelessness only baffles the average person. That is because he knows nothing of psychic investigations, which alone make it lucid. Hypnosis, dreaming, telepathy, astral projection — mental phenomena of this nature are simply unintelligible to the average man. He doesn't believe them, and he frankly isn't immensely interested.

Supposing we approach our subject another way. We might call it the man-in-the-street's way. We will ask him simply, how many days he has lived. He may think the question impertinent, but after a little calculation he will disclose an astronomical number.

Life Not Fixed

Press the question closer. Is he sure he has lived that long? Of course he is sure—he was born in such and such a year, it is now 1945, and the difference in days is the number he has quoted you.

Ah, yes, but perhaps he has misunderstood the question. Put it to yourself. How many days have you lived? And say it in such a way that the emphasis is not on "*days*" but "*lived.*" How many days have you *lived?*

A little thought will reveal that life is not a fixed and certain thing which just happens and keeps on happening. Sometimes you live, sometimes you merely survive.

A good fraction of your time is comprised of routine, of automatic reflexes that require no conscious thought. Are you living then? Or merely existing on a physical plane?

Life is a very unfixed, complex thing. There are many levels to it. All of us can recall experiences and incidents in our lives when we felt intensely alive, and cycles (*perhaps this is one now*) when we just float along as flotsam and jetsam on the broad stream of convention.

Thraldom of War

Upon reflection, it will be agreed that life is at its best when it is creative: when by sacrifice or personal effort consciously directed to that end, one is either hewing something into shape, or giving comfort or leadership to another who is blind. When we merely exist, we see through a glass, darkly. When we live, the scales are taken from our eyes.

It is absurd to suggest that a man lives as intensely when he is lacing his shoes as when he is writing his Will. The one is a robot-like gesture, the other a purposeful action.

So, too, in the thraldom of war, young men who have never previously been fully conscious of life, have suddenly felt it fresh, vibrant and pulsating all around them, stirred from their sleep by the brilliant deeds of the hour.

We must learn, in the Peace, to capture anew that depth and quickening of life, and turn it to the fashioning of a better kind of world.

You, Too, Can Know

We shall find that the creative things in life give us our deepest, more abiding moments; music for some, art for others, the making and cementing of friendships gives some their highest sense of life, the beauty of landscape and nature brings the intensest experience to others.

But one cannot stay for ever on the peaks. One relapse and reverts back to normalty. The daily routine is there, and the soul slips back into its shell.

It is enough that we have seen the light. One dimension at a time. Beyond this pale, a higher order of beings, untrammelled by our physical impediments, will in their timeless world taste a wider and infinitely richer life than it is given for us here and know in all its fullness. We can know something of it, and Psychic Research is continually adding more.

And, as we have shown, it is possible for even the "*average man,*" knowing nothing of Spiritualism, to learn from reflection on his own experiences, especially his war-time experiences, that life throbs on many levels: there are more worlds to conquer than one.

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(P-158)

Spiritualism's Offshoots

Do not become sidetracked; Spiritualism contains within itself all that is necessary for this life and the life to be.

By CONAN SHAW

MODERN SPIRITUALISM came into the world in 1848. It was initiated by Spirits through mediums, and the original intention of the spirits was to combat materialism.

Out of Spiritualism came organizations such as the *Theosophical Society*, founded by a Spiritual medium, *Madam H. P. Blavatsky*, in 1875. Eastern teachers were uninformed about the truths of Spiritualism. In the Theosophical book, "*Letters from the Masters*" (A. T. Barker), they disputed the existence of the spirit guide "*Imperator,*" who gave much through the mediumship of the *Rev. Stainton Moses* in the celebrated work, "*Spirit Teachings.*"

True and False Paths

There is an offshoot of Theosophy called Anthroposophy, founded by *Dr. Rudolph Steinger*, who disagreed with *Annie Besant's* Theosophy. He wrote a book, "*True and false paths of spiritual investigation.*" In it he belabored the methods of Spiritualism as a false way of investigation.

Just to indicate the attitude of mind of the organizers of the Theosophical Society, we have but to view their library catalogue of books. If we want to read Sir Arthur Conan Doyle's "*History of Spiritualism,*" or Oswald Murray's "*Spiritual Universe,*" or any book upon Spiritualism, then we must turn up the word "*Psychism.*"

Acting similarly, a Spiritualist library catalogue of books would give all Theosophical works under some such name as Astrolism, Occultism, or Magic!

Psychic Observer

ALVIN BOYD KUHN, 227 Murray St., Elizabeth (2) New Jersey; author of the books: "WHO IS THIS KING OF GLORY," a Critical Study of the Christos-Messiah Tradition; "THEOSOPHY,"—A Modern Revival of Ancient Wisdom; "THE LOST LIGHT"—An Interpretation of Ancient Scriptures.

Superior Information

To Occultists, Spiritualism is anathema. The doctrines of Occultism, they maintain, are far superior. Are they not the results of individual researches into the very spiritual heights, without the need for Spiritualistic Guides? (Who, incidentally, are already living there.)

The Occultists obtain that superior "*information*" through Yoga practices, magic, ceremonial rites, development of the ego. They can tell you all about that superior knowledge (reincarnations, rounds, globes, chains, races) by the exercise of those occult powers.

Yet they know next to nothing about the immediate stages in the after life when the Spiritualist gives them a simple test. Experience soon teaches that there is in Occultism a point at which this superior knowledge breaks down before the actual facts.

Unfortunately, a number of Spiritualists are being caught up in these "*higher*" teachings of Occultisms, and we see their efforts in all the side lines and lanes of the Spiritualist movement.

Little groups here and there are receiving these "*esoteric*" doctrines of Occultism. At any moment there may be another little society formed to bolster up the egotism which Occultism as a system must propound. These "*inner-higher*" teachings must not, of course, be classed under "*Spiritualism.*" Another, a higher, a more "*learned*" name has to be found.

Some want Spiritualism to be called "*Psychosophy.*" Another group would like to ignore Spiritualism and declare "*Survivalism*" to be the coming religion. One would think that there was something to be ashamed of in the words Spiritualism or Spiritualist.

Dabblers Into Spiritualism

It is becoming increasingly evident that Spiritualists and mediums must begin to take a more direct line of action by more forthright speaking and writing. When terms of opprobrium are used, such as "*spiritists,*" "*dabblers in Spiritualism*"—or when the word Spiritualism has to be thrust into disuse, then it is time more of us spoke plainly.

There are subtle minds at work in the world today. Spiritualists have got hold of something which is *Spiritual*, as a sacred trust from the Spirit World, and they should not be put off by the side tracking of "*psychological mentalisms*" or other psychisms.

Many know what Spiritualism means today. Those that do not know are at liberty to find out. As companions under the broad banner of Spiritualism, do not let us betray the old stalwarts of the movement. The continued interest in Spiritualism of these stalwarts deserves the most vigorous support we can offer.

Spiritualism will live and will win, but let us see that it is not side-tracked. *It contains within itself all that is necessary, in name as in practice, for this life and the life to be.* "*Two Worlds*"

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(P-163)

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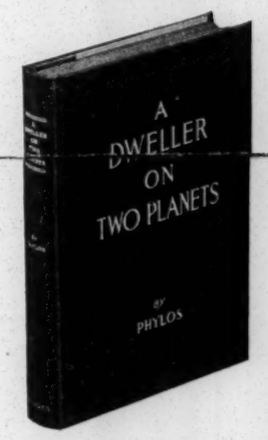

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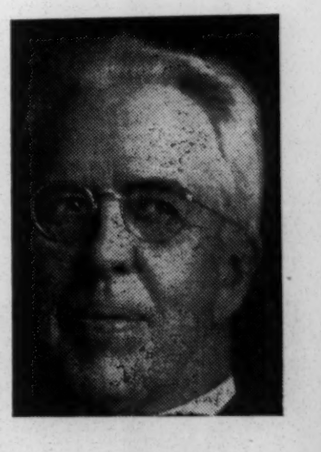

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(P-164)

A Complete Report of the

Startling Psychic Demonstrations At Pindamonhangaba

Brazilian Spiritualists Witness Major Operation Performed By a Materialized Spirit During a Dark Seance.

Story Sent to U. S. A. By Rio de Janeiro News Reporter.

Picked up by Blue Network and 'Time Reviews the News.'

On January 16th, an unusual broadcast was heard over the BLUE NETWORK. Millions heard "TIME REVIEWS THE NEWS" and the activity of the Spiritualists in Brazil.

One of our readers, E. F. Bobbitt, Nashville, Tennessee, was so impressed by the broadcast that he wrote direct to the network for the exact script. Here it is:

Psychic Demonstrations

Startle Brazilians

Medical men are in a dither, spiritualists cocky and complacent, down in Brazil because of what has happened there in a little town with a big name, *Pindamonhangaba*. The reason comes by cable today from correspondent Eileen MacKenzie of our Rio de Janeiro office. Says Correspondent MacKenzie:

"Recently a Spiritualist Club in the little town moved to larger quarters. Its leader said that the new location was needed in order to carry out what he called "great scientific experiments which would revolutionize medical science."

Zachery Cope's Book

A few days ago the club was ready for a public demonstration. The experiment—the performance of a surgical operation by the materialized spirit of a Brazilian doctor and spiritualist who had died 19 years before. On hand to help if necessary would be the phantom-physician's very much alive anti-spiritualist doctor son. The patent: a certain Andre de Bernardo who had suffered from appendicitis for ten years but had been unable to afford an operation.

To the spiritualist club's headquarters scoffingly went Brazilian doctors and other observers. The patient was X-rayed, pronounced in need of an operation.

In a stifling locked room, lights were switched out. The patient lay on an improvised bed within a tiny cubicle. On two small tables were placed surgical materials—sterilized gauze, a jar of alcohol in which to put the removed appendix, a pair of rubber gloves, a basin of alcohol and iodine, a copy of a book, "Diagnosis of the Abdomen" by Zachary Cope.

All Present Baffled

Doctors and spiritualists waited in the dark. Finally the lights were turned up. The patient was found with an incision properly made. In the alcohol jar rested the appendix. The text-book lay on a table, open to the passage concerning appendectomies. An iodine-stained thumbprint stood out on one page.

In addition to medicos and spiritualists, judges, lawyers, and police had been present. They were baffled. Said the spirit doctor's anti-spirit son: *"I still don't believe it. In ten days I'm going to x-ray. If the appendix is completely gone, I won't know what to think."*

Our Rio office is patiently awaiting further developments.

xxx

The following week, January 23rd to be exact, Blue network insisted upon keeping the story alive, for when "TIME VIEWS THE NEWS," was heard again, the spiritualists of Brazil were again mentioned by Correspondent MacKenzie. Here's the entire broadcast:

"Ghostly Surgery"

A few days ago we reported the strange story of an appendectomy which was performed in Brazil by the "spirit" of a doctor dead some 19 years. The story was that a poor patient was placed on an improvised bed in a darkened room. Doctors, police, and lawyers sat there in the gloom. When the lights came up, the patient's appendix had apparently been removed.

Today correspondent Eileen MacKenzie of our Rio de Janeiro office—she cabled us the original story—follows up with a few notes on this bit of ghostly surgery. Says she:

Appendix Removed!

"The patient now declares that after he was strapped down to the bed, he heard soft footsteps, then felt a clammy hand on his body. He felt a scratch on his stomach, but do pain. He saw a textbook on abdominal surgery rise from a nearby table, hang in midair while the pages turned. He asked the ghostly surgeon for instructions concerning future treatments and a voice replied that full directions would be imparted later through mediums.

Correspondent MacKenzie says that 48 hours later the patient was on his feet. A week after that, he had x-rays made. Eleven doctors examined him. Said one of them solemnly, *"Gentlemen, the appendix was removed."*

Medical Men Doubt

Brazilian spiritualists chuckled happily at this finding, but medical men and others were still doubtful. The operation was performed in the dark, they point out, and a doctor could easily have gone behind the screen with the paient, operated with a local anaesthetic and seen what he was doing by a tiny light strapped to his forehead. Said an anti-spiritualist Catholic priest down there in Brazil: "If doctors who thus degrade the profession of medicine can prove to me that a materialized spirit can perform a surgical operation, I will give up my cassock and cease to be a servant of God!"

xxx

By this time, reader interest was aroused and TIME MAGAZINE being quick to recognize the trend and compelling interest in the psychic happenings in Brazil, printed the following article in their February 5th edition . . . heading the article "Spectral Appendectomy." It reads:

70 Per Cent Spiritualists

"In officially Catholic Brazil, spiritualists are a numerous sect. Last week Brazil's spiritualists had Brazil in a dither.

"In the town of *Pindamonhangaba* (70% of whose 7,000 people are spiritualists) some 40 witnesses sweltered in a pitch-dark seance chamber. Among them were policemen, newsmen and three physicians who had taken impressive precautions against trickery.

"Strapped to an improvised operating table lay *Andre di Bernardi*, a spiritualist suffering from an inflamed appendix. While a phonograph played Gounod's *Ave Maria*, mediums "materialized" *Dr. Luiz Gomes do Amaral*, who died 19 years ago.

Dr. Amaraal—The Spirit

The patient waited, fully conscious and quivering. He felt clammy hands on his body, a tingling scratch on his abdomen. A soft voice reassured him that he would feel no pain. Water splashed in a pail by his side as if an invisible surgeon were washing invisible hands.

"The phonograph droned in the grisly darkness for an hour and 50 minutes. At last the lights went up. In a jar of alcohol weltered a fine appendix. On the patient's belly was a neatly closed incision. Then days later, x-rays proved that Spiritualist Bernardi's appendix had actually been removed.

"There were outbursts from pulpit and press. Monsenhor Joao Azevedo, priest of the straying sheep of Pindamonhangaba, denounced the spiritualists as cheats and frauds, offering to prove that one of the witness doctors, under cover of music and darkness, had removed the appendix himself. But the spiritualists prepared to welcome hordes of new converts. Their Pindamonhangaba center was deluged with requests for the painless professional services of ghostly *Dr. Amaraal.*

OPEN FOR LECTURE ENGAGEMENTS

DR. G. NELSON WILLIAMS, lecturer and message bearer for the past 15 years, will give lectures to any church in need of his services, Central or Eastern States. Write or wire Unity Spiritual Science, Inc., 507 North Prairie Ave., Dallas 1, Texas. **"Advertisement"**

NOTED MENTAL MEDIUM CONTINUES PSYCHIC WORK IN N.Y.C.

Psychic Observer

CAROLINE RANDOLPH CHAPMAN, 235 West 76th St., New York City; Clairvoyant, Clairaudient and Clairsentient Medium, was told, years ago, that she would be serving the public by demonstrating her psychic gift.

This message was relayed to Mrs. Chapman at the Astor Hotel, through the mediumship of the late ETTA S. BLEDSOE of California, who was visiting New York City at the time.

This positive proof of personal conscious survival was given by MARJORIE, Mrs. Chapman's little daughter, who passed away at an early age.

It was over thirty years ago that Marjorie told, through Mrs. Bledsoe's mediumship, how she planned to do spiritual work by using her mother as the medium. Today Marjorie carries on as one of Mrs. Chapman's principal spirit collaborators.

During a private sitting with Mrs. Chapman recently the editor of PSYCHIC OBSERVER received numerous names, dates and other evidence of survival. At this sitting, Mrs. Bledsoe came through and proved her identity to the editor and, according to Mrs. Chapman, this was the first time Mrs. Bledsoe has ever manifested through her mediumship.

HAVE YOU READ *The Aquarian Gospel?*

It tells what Jesus was doing in the years untouched by the Bible.

Jesus lived for over thirty years. You are familiar with His life, as related in the gospels of the New Testament . . . His birth, incidents of His early youth, His reappearance among His people in manhood, His teachings and His death upon the cross.

But what of the long years of His life upon which the Bible is silent? These are the years when Jesus was preparing himself for the work that he was to do . . . important years, pregnant with significance for every student.

New Testament.

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With profound reverence and in simple, beautiful prose comparable to the New Testament itself. *The Aquarian Gospel of Jesus the Christ* opens wide the door of revelation on the life of Christ, admitting light where darkness has reigned before.

1. Birth and early life of Mary, Mother of Jesus.
2. Birth and infancy of John, the Harbinger, and of Jesus.
3. Education of Mary and Elizabeth in Zoan.
4. Childhood and early education of John the Harbinger.
5. Childhood and early education of Jesus.
6. Life and Works of Jesus in India.
7. Life and Works of Jesus in Thibet and Western India.
8. Life and Works of Jesus in Persia.
9. Life and Works of Jesus in Assyria.
10. Life and Works of Jesus in Greece.
11. Life and Works of Jesus in Egypt.
12. The Council of the Seven Sages of the World.
13. The Ministry of John the Harbinger.
14. The Christine Ministry of Jesus—Introductory Epoch
15. The First Annual Epoch of the Christine Ministry of Jesus.
16. The Second Annual Epoch of the Christine Ministry of Jesus.
17. The Third Annual Epoch of the Christine Ministry of Jesus.
18. The Betrayal and Arrest of Jesus.
19. The Trial and Execution of Jesus.
20. The Resurrection of Jesus.
21. Materialization of the Spiritual Body of Jesus.
22. Establishment of the Christine Church.

Levi . . . Transcriber

The coming of Levi was prophesied over two thousand years in Egypt by Elihu who conducted a school of prophecy in Zoan:

"This age will comprehend a little of the works of Purity and Love; but not a word is lost, for in the Book of God's remembrance, a registry is made of every thought and word and deed; and when the world is ready to receive, lo, God will send a messenger to open up the book and copy from its sacred pages all the messages of Purity and Love."

* *

He was known as Levi—and respected the world over for his wisdom and scholarliness. He spent forty years preparing himself for the task of transcribing *The Aquarian Gospel of Jesus the Christ* from the original "Akashic Records." And in his own life he reflected the spiritual glory of his great work.

It was not enough for him that he should be an authority on the history of Christ. He remained always a humble student of His teachings, and his sincerity and reverence were inflamed always by the revelations of *The Aquarian Gospel of Jesus the Christ.*

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"The Aquarian Gospel of Jesus the Christ" by LEVI . . . Regular binding priced at $3.00 per copy; Black leather flexible binding priced at $5.00 per copy —Order from Dale News, Inc., Lily Dale, N. Y.

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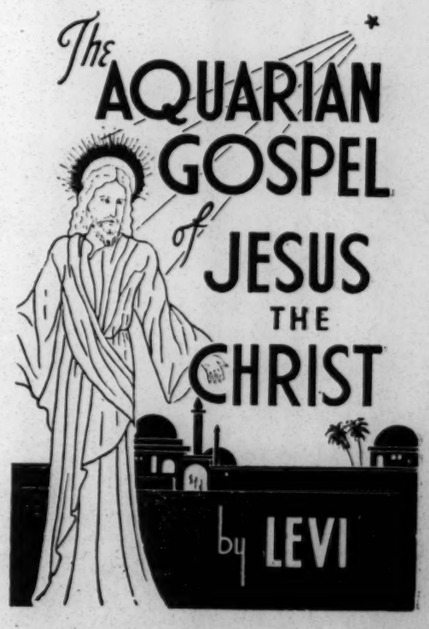

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